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The Non-Subscribing Presbyterian

No. 316. JANUARY, 1933.

FATHER.	SON.	HOLY GHOST.
Creative Thought.	Guiding Providence.	Redeeming Grace. (Martineau).

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NOTES AND NEWS.

1933 marks the Third Jubilee of the present building of the First Presbyterian Church, Belfast. The late Rev. Alexander Gordon once said:—"Take out of our Belfast the activity of the Non-Subscribing Presbyterians and you would eviscerate the story of her wealth, her learning, and her literature," and certainly as one reads the history of Belfast, one cannot help noting the numbers of prominent laymen, members of our body who have been leaders in commerce and other enterprises. We are indebted to Mr. Henry J. F. Orr for a series of short sketches of prominent laymen, the first instalment of which appears in this issue.

* * *

Next year will mark the centenary of Ballyhemlin Meeting House, the solitary outpost in the centre of the Ards peninsula, which within the memory of living attendants was filled to the door Sunday after Sunday. Those were the days of the old three-decker pulpit, which has now disappeared, one preacher in three pulpits—a trinity which has now been dispersed.

* * *

Here may we express our very sincere thanks to our "advertisers" for their support (we hope they receive the support of our readers in return)—and to our distributors for their most willing service. Also, we are particularly grateful to every one of our people who "takes the Magazine"—it keeps us in touch with each other and alive to the movements of our Church; besides, we hope giving some interesting reading.

* * *

The amount of "copy" for the printer naturally varies from month to month. Occasionally at the beginning of the month we find sufficient to fill our pages; at other times there is not quite so much, in hand. Therefore the earlier the contributions are received the greater the convenience to printer and editor. It is of no use sending a notice, which might easily have been sent sooner, at the last moment, only to find that the whole of the type has been set up; and then "grousing!"

* * *

The name of Mr. Mellon, the United States Treasurer, has been prominently before the public, in recent years. His brother, James Ross Mellon, has built, what is known as the "Little Church in the Wilderness," a memorial to his wife. They visited the Holy Land for their honeymoon, and the Tomb of Rachel between Jerusalem and Bethlehem was pointed out to them. The little church is built on measurements and architectural details of Rachel's tomb. It is a place of worship for people in the neighbourhood, and since its dedication has had two services a day, a visiting priest saying Mass for the Catholic residents, and in the afternoon a Protestant minister preaches a non-sectarian sermon. No offering is taken, Mr. Mellon paying for the maintenance of the church. In Switzerland there are churches used by Catholics and Protestants.

* * *

America's Westminster Abbey at Washington, built on Mount St. Alban, the highest elevation in the capital, so far as choir and sanctuary (which have been completed) are concerned, has been formally opened. A large number of Episcopal clergy, and ministers of various denominations, including a Rabbi, were in the procession, which was headed by a gift from the Emperor of Abyssinia—a great gold cross. Holy Communion

was celebrated at the historic Jerusalem altar, built of stone from the quarry, used by Hiram of Tyre, Widow's Son, in the building of the Temple.

* * *

We wish our readers a happy and prosperous New Year. The growth and development of our Liberal faith can only unfold the reality and power of contact with God in the renewal of life. "All my fresh springs are in Thee." —Ps. LXXXVII, 7.

INCARNATE IN ALL MANKIND.

"That ye might be partakers of the divine nature."—II. Peter I., 4. And we are told that is obtained by "escaping from the corruption that is in the world." If we can break our fetters, get rid of our cravings, we find that we partake of the divine nature. "Ye are gods," said the Psalmist, "and all of you sons of the Most High." Jesus referred to these same words when facing a crowd that was ready to kill him, their eyes gleaming with rage and fanaticism, seemingly very little of the divine in it. What hinders our realizing our divine nature? When the Psalmist says, "Oh! taste and see that the Lord is good," he means "Realize God." One great fetter is that of fear. It is perhaps the chief one. Fear and hate are two aspects of the same thing. Fear is like a chilling thick mist that comes over the world. It shuts out the light, obscures man's divine nature, plunges him into the darkness of ignorance, the ignorance which is the only death the soul can know, as knowledge of God is life eternal. Salvation from that ignorance is freedom from the bondage of fear. Because of that darkness, the powers of darkness whatever they may be, accumulations of hatred and suspicion and distrust move men's thoughts in the direction of hatred, and that means strife and war. Fear creeps in insidiously everywhere causing separations and class hatreds. It enters into labour, into trade, like a poisonous miasma enshrouding nations, driving them into spending, as they are now doing "in time of peace," a billion of money on munitions of war. Whatever the immediate cause of the world's distress, be it the too rapid advance of science and machinery, still the root cause of the world's sorrow is fear; and so long as that root cause remains there will be the constant menace of war, and in the words of scripture, we need to be delivered from the bondage of fear. That is the salvation which the world needs, and the Church exists, does it not, to preach salvation? We, of the Liberal faith, are supposed to be able to think more freely because our minds are not clogged up with a lot of ideas which are dead and have had their day. We should be able to respond to life as we find it and not as we think it ought to be. The real battle must be fought before war has had a chance of breaking out in the world, love against hate, confidence against susplcion, knowledge against ignorance. The Divine Nature can conquer the brute in man, it can harmonise and unify. Of what use to insist on the Divine Unity if in life it means nothing! The N.T. tells of Jesus crossing the sea to a place where there were a lot of tombs in which a man possessed with a legion of devils lived, and that Jesus went to him and drove out the devils, who instantly took possession of a herd of swine and drove them down to the sea where they were choked. Rather a foolish story as it stands! It was told some time ago in a periodical in a more attractive way: that Jesus was being rowed in a boat along by this shore, and the disciples told Him how there was a madman there, who in his frenzies had such strength that he could break his chains, and there he lived in the ruined tombs, people leaving food at a distance for him. Jesus said "Let us go and see him." The disciples kept somewhat in the background while Jesus went forward to meet the man, who at one time had been a Jewish Rabbi and had gone mad with much learning. The poor wretch in his rags came with a rush towards Jesus, but noticing that Jesus stood there quietly and looked lovingly at him, came trembling towards him. Jesus said, "My poor man, you have nothing to fear, no one will harm you," and this was so different from the sticks and stones he was accustomed to that he fell at Jesus' feet and wept, and Jesus raised him up, a man in his right mind. The disciples began to approach nearer. A herd of swine was feeding there, and seeing men who were not their herdsmen took fright at the strangers and stampeded down the cliff into the sea. Thus the story went forth that the devils driven out of the man had taken possession of the swine. However that may be, the story in this form serves to show what it meant to a man to be delivered from the bondage of fear and brought into his right mind, and made to realise himself as a partaker of the Divine Nature.

ULLIN.

THE BRUCES—"1783—1933."

No family in the history of Presbyterianism outside the Bruces can show such a succession of Ministers—seven in six generations and each in their own time outstanding in their Presbytery or Synod. The earliest ancestor of whom certain accounts have been preserved is Robert De Brus, who came with William the Conqueror to England in 1060. So faithfully did he serve William that he was given the Lordship of ninety-four manors in Yorkshire. The De Brus held distinguished places among the Barons of England and several were in the Crusades. Robert's son, Robert, probably a younger son, settled in Scotland, in the district of Annandale, Dumfries, and successive Robert Bruces occupied prominent public positions. One was related by marriage to the Kings Malcolm IV. and William the Lion, eventually one succeeded to the Scotch throne. Both the Royal Houses of Stuart and Hanover trace their descents from the Scottish Kings, through the line of Bruce by the female side. The Irish Bruces are the direct descendants from John de Bruce competitor with John de Balloil for the Scottish Crown in 1290, and whose grandson, Robert Bruce, eventually became King. The first minister of the family seems to have been Robert of Edinburgh, the personal friend of James 1st of England, and selected to Crown his Queen (Ann of Denmark). His parents were very much against him entering the Ministry and partly disinherited him. The next was the first of the illustrious seven. Michael Bruce of Killinchy (1634—1693). He came to Ireland with letters of recommendation from Rev. John Livingstone. At the Restoration he was one of the ejected ministers, and returned to Scotland. Wodrow, the historian states: "Being a person of great boldness, and much love to souls, he returned to preach to great meetings in houses, and sometimes in fields likewise." Endeavouring to escape when surrounded by soldiers he was badly wounded and brought prisoner to Stirling Castle, tried in Edinburgh, sentenced to banishment, the King ordered him to be sent to London. After sometime in the Gatehouse there he was sentenced to go to Tangiers, but influential friends got him banished to "the back woods of Killinchy," which the government party must have thought was in America. Eventually he returned to Ainsworth in Galloway, but returned to Killinchy 1693, dying in that year. The second was his son, James Bruce, Minister of Killyleagh, an active and eloquent preacher. By his exertions a school was started there, mainly for the education of young men for the ministry, 1691—1730. The third, was Michael, eldest son of James Bruce. He settled in Holywood. Ejected by the Synod of Ulster, 1726, for non-subscription principles, he with other ministers formed the Presbytery of Antrim. He died 1735. The fourth was his younger brother, Patrick of Drumbo and Killyleagh, 1692—1732. Ordained to Drumbo, 1717, at first he would not subscribe to Westminister Confession of Faith, but did so in 1723. Having however supported the Non-subscribers in the Synod, his congregation became dissatisfied, so he accepted a call to Killelan in Renfrewshire. On the death of his father he accepted a call to Killyleagh, where he died in 1732. His wife was Margaret Hamilton of Ladyland, Killinchy. Her family was of some influence as they had a private door of entrance to their pews, and the aisle was known as Ladyland's Aisle. A daughter, Margaret, married Rev. Wm. Dunne, who for a time conducted an Academy for advanced pupils at Ardigon, near Killyleagh. He accepted a call to Cork St., Dublin, 1765, which later joined with the Strand Street Church. The Bruces of Downhill are descendants from Patrick's eldest son, James, tutor to the first Marquis of Londonderry. The fifth Minister, Samuel, second son of Michael Bruce of Holywood, was ordained in 1747, to the Wood Street Church, Dublin, as colleague to Dr. Duchal. He died in the prime of life, aged 46, after a successful pastorate of 20 years, leaving a young family, of which William, then ten years of age, was most outstanding. The sixth was Dr. Wm. Bruce, born in Dublin, July 30, 1757, the second son of Samuel Bruce. Only 14 when he entered Trinity College, Dublin, he soon showed great scholastic ability. When 18 he won a four-year scholarship, which as a Dissenter he was legally disqualified from. But the authorities thought so highly of him, that he was permitted to enjoy the emoluments. He took his degree in 1776, and left Trinity, but for the three following years was paid the scholarship. He entered Glasgow University, and later the Divinity Academy at Warrington. When 22 he accepted a call to Lisburn and very soon took a prominent part in public affairs. At that time the Volunteer movement was started in Ulster, and Wm. Bruce was one of the first to join the "Lisburn True Blues," the third corps formed in Ulster—the first two were in Belfast. A review and sham fight were held on the 20th July, 1781, and on the following

Sunday, Bruce, wearing his uniform, preached in his Lisburn pulpit. The late Rev. Classon Porter of Larne, describes the uniform in his "Sketches of the Seven Bruces." "It consisted of a short swallow-tail blue coat, with brass buttons, lettered, 'Lisburn True Blues,' red cuffs, collar and facings, white breeches, black leggings—he delivered a strong political sermon on the social and commercial rights of Ireland." Early in 1782 he was called to Strand Street Church, Dublin. In 1786 Glasgow University conferred the degree of Doctor of Divinity, and in 1789 the First Church, Belfast, sent him a call to become colleague and successor to Dr. Crombie, this he at the time declined. On the death of Dr. Crombie in 1790, the Belfast congregation renewed their invitation and with it the Principalship of the Belfast Academy, which he accepted. In 1794, Dr. Bruce received the greatest compliment one minister can pay another. The after results of the French Revolution had brought a flood of tracts of an infidel character to the North of Ireland. Dr. Bruce preached a series of sermons on "Evidence of Christianity," which so aroused public interest that the Rev. Wm. Bristow, Vicar of Belfast, arranged his services so that his people and himself would have an opportunity to hear them. So every Sunday as long as the series lasted the congregation on leaving the parish church made their way to the First House to hear Dr. Bruce. In the beginning of 1798, Dr. Bruce seeing signs of the impending trouble, closed the Academy and sent his family to Whitehaven, but he continued at his post. He joined with many prominent citizens in forming a corps of Infantry to protect Belfast and assist in upholding law and order in the town. Dr. Bruce was one of the founders of the Belfast Literary Society, which met monthly at his house for several years before securing rooms for themselves. Dr. Bruce resigned from Belfast Academy, 1822, and in 1831 from the pastoral charge of the First House. He died in Dublin, 27th Feb., 1841, and is buried in the churchyard of St. George's, in that city. The seventh, William Bruce, A.B., was born in Belfast, 1790. He attended his father's Academy, and entered Trinity College, 1804. In 1807 he won a scholarship similar to his father's and took his A.B. degree in 1809. After a course at Edinburgh University, he was ordained as assistant to his father on 3rd March, 1812. In 1821 he was appointed Professor of Greek in the Royal Academical Institution. On the occasion of his Jubilee in 1862 his congregation presented him with an address, and later erected three handsome memorial windows, now unfortunately hid behind the organ. He died 25th October, 1868, after a pastorate of 56 years. and is interred in Holywood. An interesting fact may be here recorded that the Presbyterian Widow's Fund with which our Non-Subscribing Church is still associated was instituted at the instance of Wm. Bruce, in 1751, a brother of the Rev. Michael Bruce, Holywood.

ADAIR'S MS.

This valuable record of the history of the Irish Presbyterian Church was compiled by Rev. Patrick Adair, minister for a time at Cairncastle, 1646, and afterwards of the First Church, Belfast. It is believed to be the only record of the early days of the Church. For close on half a century Mr. Adair was one of the most prominent ministers in the Church, and took advantage of many opportunities to record the many happenings in his time in the various churches and presbyteries. It would appear that he was one of the few ministers who continued to preach in public and private places at the time when the majority were forced to leave the country, 1651. In 1653 soldiers were engaged in searches for papers and letters in the various ministers' houses, there being but seven or so in the country, but only found papers in Mr. Adair's. These soldiers were illiterate and took all papers. Among the papers there was a bundle which would have caused serious trouble, a paper criticising the execution of Charles I. and others reflecting on Cromwell and his party. All were put in a bag, and that night as the soldiers slept in a house about two miles from Mr. Adair's house, the maid of the house hearing how anxious Mr. Adair was about the papers, resolved to restore some of them. When the soldiers were asleep she managed to take from a cloak bag a bundle of papers which fortunately were the papers Mr. Adair was most anxious about. Adair was 47 years minister of the First Church. Two of his sons were ministers —William, Ballyeaston and Antrim: Patrick Carrickfergus. The MS. was lost for some time, but in 1810 Dr. S. M. Stephenson, formerly minister of Greyabbey, discovered it in the possession of a Mr. W. Trail Kennedy of Annsdale, whose father, James Trail Kennedy, was one of the subscribers to the Building Fund in 1782. According to Dr. Seaton Reid an "ad" appeared for some time during 1764 in the *Belfast News-Letter*

—"Whereas a manuscript of Mr. Patrick Adair, formerly dissenting minister in Belfast, which manuscript was for some time in the possession of Mr. Thomas Brown of Glenarm, and afterwards of Mr. Clotworthy Brown, his brother, giving some historical account of the first settlement of Presbyterian Congregations and Ministers in the North of Ireland, cannot be found, Notice is hereby given, that whoever will give any information of the said manuscript to Messrs. John Hay and James Magee, booksellers in Belfast, so as it may be found, shall be liberally rewarded." H. J. F. ORR.

CENTENARY OF STOPFORD BROOKE.

In the picturesque Glendoen Rectory near Letterkenny, Co. Donegal, there was born on November 14th, 1832, a very handsome boy who became the foremost preacher of the Liberal faith during the latter half of the 19th century. Stopford Augustus Brooke stands out second to none—the deepest and most attractive personality of Liberal faith of the Emerald Isle's children. Glendoen Rectory was built by his grandfather, and two fir trees planted on November 14th, 1832, stand on either side of the drive to commemorate his birth. He was educated in Trinity College, Dublin, his father, Rev. Richard Brooke, being chaplain of the Mariner's Church, Kingstown. Stopford Brooke became curate of St. Matthew's Church, Marylebone, London, in 1857, he was appointed chaplain-in-ordinary to Queen Victoria in 1872. In 1882 he seceded from the Church of England, his reason being that he had ceased to believe that miracles were credible. In October, 1880, he writes—"There can be few hours so grave in a man's life than that in which, late in his career, he leaves the home which has sheltered him for so many years, with all its associations and traditions, and sets sail, an emigrant to a new land." He realised his own poetic couplet—

"And now I slip my anchor, to make sail
O'er uncompanioned seas, another life to find."

In 1865 he had published the life and letters of our greatest Nineteenth Century preacher, F. W. Robertson of Brighton, which both R. H. Hutton and Dean Stanley declined to write. The fine literary sense and spiritual sympathy shown in that charming biography made his reputation, but it had its greatest influence in leading the author to take the only honourable step for him some fifteen years afterwards. "The web of things on every side is joined by lines we may not see, but great or narrow, small or wide, what has been governs what shall be; no change in childhood's early day, no storm that raged, no thought that ran, but leaves a track upon the clay, which slowly *hardens* into man." His reputation did not suffer by his "Theology in the English Poets," "Tennyson," "Primer of English Literature," or "Christ in Modern Life." He writes—"The great want of the Liberal school is the want of emotion, their sermons lacking the very element which made the Evangelical sermons tell so forcibly upon their hearers; the generality of men really want, for life, not an intellectual but a heartfelt religion." Stopford Brooke kept his earlier fervent emotional piety, combined with the ripest intellectual thought and culture. He was the preacher in 1901 at the first International Council of Unitarian and other Liberal Religious Thinkers in London. He tells us—"For my part, a Christianity which ignores or depreciates its Founder, or a religion which excludes or decries that Master Spirit, is running to its decay and death. The love of the Founder is needful for the religion which he founded, it is its driving power." His own beautiful description of a sunset at Venice is a symbol of *his* translation from that exquisite home of his, "The Four Winds" in Surrey, on March 18th, 1916—"This perfect evening slowly falls without a stain, without a cloud; the sun has set—and all the bells of Venice in the skies are loud, clashing and chiming far and near 'Ave Maria.' And now the loud over-mastering sound ceases, and silence, like a tide, flows o'er the shores of sea and sky, and the grey earth is sanctified."

"So may I, far away, when evening falls on life and love,
Arrive at last the holy, happy halls with Thee above;
Wounded yet healed, sin-laden yet forgiven,
And sure that goodness is my only Heaven."

"Within *his* heart of love God had His abode." G.V.C.

Subsidy Fund.—Contributions gratefully received by the Manager—Rev. G. J. Slipper, 7 Trevor Hill, Newry.

Published on the fourth Saturday of the month. Copy should be sent before the 19th at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

"If you *eviscerate*." "I say Mike what does that mean?" "Sure, Hugh! it just means 'to take the guts oot o't'!"

REVIEWS.

"THE MEANING AND VALUE OF RELIGION," by S. Spencer, B.A., Minister of Hope St., Liverpool, *Lindsey Press*, 1/-. No. 13 of "Religion" Series.

We welcome with keen appreciation additional copies of this most excellent series, which we feel confident will do much to shape the faith in the Assembly's congregations, within the next few years. We are impressed with the ability of the men who produce these excellent manuals, of their mental resilience to the needs of the times. To quote: "The nature of religion in its fulness is, as Dean Inge has very truly said, 'what it may grow into.' No one would suggest that the whole nature of human personality is revealed in earliest infancy; yet the study of child-psychology is of immence significance. So also primitive religion, though it has its own necessary limitations, is of considerable importance, since it plainly shows the root from which all religion springs. The full meaning of religion is expressed only in the greatest souls, but its beginnings lie far back in the childhood of humanity." Reference is made to the different forms which criticism of religion assumes, types of which are indicated by the names of Bertrand Russell, Middleton Murray, Krishnamurti, Marx, Lenin. Concerning Krishnamurti, of whom we know something, we are told, "in spite of his repudiation of the word, stands for a profoundly religious outlook, declares that religion is the 'frozen thought of men'." If Krishnamurti had said "theology" we might have agreed with him. We venture to think that Krishnaji has fallen into the error, which Theodore Parker attempted to clear up, of confusing "religion" and "theology." Frozen things are useful sometimes. Architecture is frozen music. The snow has its use, as well as the steam in the snow-plough. Our author would agree with this criticism of "frozen thought," we gather. "Religion if it is to be true to itself, true to its own essential genius, must be the great driving-force in life as a whole." We agree with the author in the essential monotheism of Zoroaster (Persian). It has been considered to be polythaistic (many gods). "As is indicated by their names ('Good Thought,' 'Sovereignty,' 'Perfection,' and so forth,) they are simply attributes of God personified and represented as partially independent beings. Like the 'persons' of the Christian Trinity, they are within the being of God."

"PRAYER, ITS METHOD AND JUSTIFICATION," by Lawrence Clare, Minister of the Church of the Messiah, Montreal. *Lindsey Press*, 1/-. No. 14 of "Religion" Series.

We do not remember ever having read a more complete and searching disquisition of the subject of Prayer, than is here presented. We should imagine that every possible point has been brought under survey, and that with a lightness of touch which gives charm to the perusal. Inspiring passages from East and West, dealing with contemplation, meditation, and methods, even Geometry (why not? God geometrises, Ed.), Beauty; Quiet and Joy, ways to the Mount of Vision. Wordsworth, a Sufi, James's "Varieties of Religious Experience." But "beware of joining the Lotus-Eaters. Do not mistake vague emotion for vision. There is such a thing as spiritual gluttony. Living for 'experiences' lacks austerity and dignity. 'Let no man,' says Jeremy Taylor, 'be hasty to eat the fruits of Paradise before his time.' "'I should as soon attempt to build a cathedral!' exclaimed a well-known English scholar, when asked to collect prayers and build them into a Liturgy." "Oh that men would seek immortal moments!" cries William Blake. *To do so is prayer.* Consider Isa. VI., the early verses. "Kneel alone and in silence." "Think, remember, imagine." "Apply sense of *sight. One* not described. Winged seraphim—rising incense—'the live coal that purifies from off the altar'." *Hearing*—still air, Holy, holy, holy." "Sense of *touch*—shuddering of temple as sacred voice is heard." "Sense of smell," Incense (important, because of the close connexion established between smell and memory, e g., mignonette, rose, meadow-sweet, scenes they bring up). *Taste* means Realise. "Realise God." One lays down this book, with new interest in this supreme subject, and a sense of widened outlook. It is as stimulating as a keen breath of Arctic air.

"LET US ARISE AND BUILD!" by Rev. J. C. Ballantyne, M.A., Mill St., Mission, Liverpool. *Lindsey Press*, 6d.

A book of poems, neatly bound in yellow cover, with picture of a figure seated amid ruins dejected, and another more cheerful, appropriate to the title, a picture by Mr. Septimus E. Scott, by permission of Mr. Joseph Bibby, whose business calendars with their beautiful reproductions of the treasures of Art Galleries are well-known. A well

deserved tribute to Mr. Bibby (from whom we also have been favoured with a kindly word: "More power to your elbow!") is in the preface, because of his "magnanimous contribution to the literature of social reconstruction and to his far-reaching influence in quickening high purpose." Those who know of Mr. Bibby and his work will endorse this sentiment.

"*Creative Power.*" (Building bad into best!) tells of Bunyan, Michael Angelo, Bishop Ken.

"A tinker in a prison cried
"God! How I yearn to preach!"

(*That's Bunyan*—Ed.)

"A sculptor stands there dreaming
By a wasted marble block."

(*That's Michael Angelo*—Ed.)

"A poet, spent and weary,
On a bed of pain reclines."

(Bishop Ken, who couldn't sleep for pain, and wrote his famous hymns, e.g., "Awake, my soul."

"*The City of our Dreams.*" "And thou shalt rear up the tabernacle according to the fashion thereof which has been showed thee in the mount."—(Exodus XXVI, 30).

"Into the mind of a man came a dream,
Wrath was the life of it, anger its theme."

. . . . . .

"We fashion the City of God in our dreams,
Love is the life of it, Truth is its theme."

A very suitable little book for a Christmas gift.

— The Unitarian and — Free Christian Laymen's League.

—:o:—

BELFAST CHAPTER

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not already members to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MR. J. H. GILLILAND,
35 Rosemary St., Belfast, Hon. Sec.

MR. J. EDMONDSON, Jr., Asst. Hon. Sec.
19 Linen Street, Belfast

OBITUARIES.

Mr. James Finlay, Killinchy.

We desire to record the death of Mr. James Finlay, Balloo, Killinchy, one who was an old member of the Non-subscribing Church who died on Sept. 10th, 1932, in his 78th year. In all the countryside he was highly respected and was known as James Finlay (the Carpenter). He led a strenuous life a as competent tradesman and served numerous families who were pleased with his services. Mr. Finlay was of the "old type" of tradesmen, spent laborious days with, for the most part, little renumeration as compared with modern notions of wages. He often dwelt on the changes time brings with it. Yet he maintained, in an adequate manner, a numerous family, all of which are doing well—four sons and six daughters. Though of strong constitution of late his health gradually failed, but he still lived a quiet life supported by his eldest daughter, who faithfully ministered to him to the end of his days. His wife died some 30 years ago. The funeral was on Tuesday, Sept. 13th, in the presence of a great gathering of many old acquaintances and friends, and the interment took place in New Meeting House Green, the Rev. D. J. Williams officiating on the occasion.

Mrs. Jeannie McKee Morrow, Killinchy.

Much sympathy is extended to the family of Mrs. Morrow, wife of Mr. John Morrow, Ballymoran, Killinchy, who died on Monday, Nov. 14th, 1932, in her 51st year. During the latter part of her life ill-health overtook her strength. Her husband and family ministered to her in her affliction in the exemplary manner of loving hearts. In the prime of life Mrs. Morrow ordered her household in a manner expected of well-trained house wives. She had the management of a home which required unremitting attention, calling forth strenuous work to be abreast of her many duties. In other respects she ever supported such projects as were calculated to benefit the Killinchy community. She had a reputation for a type of generosity which might be described as above the ordinary. As a member of the Non-Subscribing Church her support will be greatly missed, for she wished well to everything that is of a good report. The funeral took place on Wednesday, Nov. 16th, in the presence of a large concourse of friends and neighbours from near and far and the remains were buried in the New Meeting Green, Killinchy, the Rev. D. J. Williams officiating.

Walter Page Allen, J.P.

The Ballyhemlin congregation has sustained a severe blow by the somewhat sudden death of Mr. Walter Page Allen, of Nunsquarter, Kircubbin, who passed away sleeping on the morning of Thursday, December 8th. On the previous Friday, Mr. Allen was out motoring; but on the day following feeling rather weak, he did not get up, and on the following days still remained in bed. It was evident to those who were with him that he was getting gradually weaker. About seven years ago Mr. Allen had a severe illness which necessitated an operation to the lung, similar to that which the King had to undergo. He never again recovered his previous robustness of health, though he motored about a good deal. Mr. Allen was well-known and very popular on the Ards, and when health permitted did not spare himself in the performance of his public duties both as magistrate and as a member of various local committees. In fact it was after a rush of such work, that he contracted his illness seven years ago, which has now culminated with such sad results. The beautiful estate at Nunsquarter is well-known, and the farm gave employment to a number of people. Mr. Allen was one of the elders of Ballyhemlin, and a generous supporter. We feel assured that there are many in other of the Non-Subscribing congregations having known Mr. Allen who will sympathise with the Ballyhemlin congregation in the loss of such a valuable member.

Mr. William McRobert, Rademon.

The death is announced of Mr. William McRobert, a very old member of the Rademon congregation, whose ancestors were connected with Rademon Meeting House since its foundation. He passed away at his residence, Drumaghlis on November 22nd 1932, at the ripe age of 81 years. The service to the denomination rendered by members of this family are well known, and we express our sympathy with the relatives and the congregation in the loss of an old friend.

Margaret Letitia Neill.

On November 24th, at Sidmouth, Devonshire, there passed away from our fellowship on earth Margaret Letitia Neill, the eldest daughter of James and Catherine Neill of Belfast, and a sister of Mr. Sharman D. Neill, of Ardmoyle, Cultra. Miss Neill was a member of an honoured and a beloved Holywood family, three generations of which have been associated with our congregation there. She had lived in England for many years, but is remembered with respect and affection by the older members at Holywood. At one time she was a teacher in the Sunday School and sang in the Church choir. In a reference to Miss Neill in the Holywood Church, the Minister said that all who knew her would think with joy and thankfulness of her bright personality and sterling character, and would associate with her departure not thoughts of death but of life and more abundant life. They commemorated her passing as one who had communion with them in faith and worship and as one who had passed into the higher communion of the living God, who is the God not of the dead but of the living. As they paid their tribute to her memory, they also remembered with deep sympathy her dear ones who sorrowed for the loss of her. May they have great peace and hope as they think of her. Miss Neill was a member of the Old Meeting, Sidmouth, and the funeral was conducted by the Minister, Rev. Constance Harris.

DEATHS.

ALLEN.—December 8th, 1932, at Nunsquarter, Kircubbin, Co. Down, Walter Page Allen, J.P., in his 63rd year.

McROBERT.—Died at his residence, Drumaghlis, on November 22nd, 1932, William McRobert, aged 81 years. The interment took place in Rademon Meeting-house Green, on Friday, November 25th, and was largely attended.

The Hon. Treasurer begs to acknowledge with thanks the Annual Donation to Subsidy Fund from Mrs. E. Thompson, Ballygally. Cairncastle.

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REPORTS.

All Souls', Belfast.—The Sale of Work on November 19th realised £80 11s. 9d., an achievement of which loyal workers might justly be proud in the present time of financial stringency. An atmosphere of friendliness and sociability marked the whole proceedings. An appeal is made for the Domestic Mission and is strongly urged because this congregation was partly responsible for starting it, and has since done its share in giving it support. Gifts of all kinds, from money to parcels of cast off clothing, will be most acceptable and will certainly be used to good advantage. The New Year's Eve Party will be held in Rosemary Hall at 7-30 p.m. A welcome to all.

York Street, Belfast.—The past few months have been exceedingly busy ones in York Street. In September the very serious financial position of the Church was put before the people with the suggestion that the only way to save it was to increase our already intense activities. The members responded gladly with the result that at the year end we hope to again show our debt reduced to safe proportions. The Ulster Hall Service was less advertised than formerly yet even more people were turned away. There was an attendance of about 150 at the November Communion and visitors found the simple Service most impressive. On the same Evening the usual Armistice Service was held. Buglers from the King's Royal Rifles sounded the Last Post. Many people could not gain admission. The following Sunday Evening marked a milestone in our progress. For the first time since the Gallery was erected every single seat was filled at the Evening Service without any advertisement and with the possibility that Dr. Agnew might not be present and no special effort whatever. Since then the same has happened on two occasions. Once on one of the worst nights of the year. All our Societies are active. The Dramatic presented the German Play "War Brides" two nights in succession to good audiences. Several Members went to Dublin for the first night of Mr. Carnduff's play "Workers" at the Abbey while the greater part of the Congregation were present when the play began its triumphal week in Belfast. The Guild is running as usual and steps are being taken to restrict the attendance to those who show a genuine interest in the Church. The Swimming Club meets each Tuesday and we have been pleased to welcome occasional visitors from our sister Churches as Visitors. The Table Tennis and Social Club meets on Friday when the Hall is vacant. Tea is still provided for Country Visitors every Sunday night. The presence of members of other Congregations gives us great pleasure and real help. It shows our newer members that they have become part of a larger organisation than they had thought and encourages them to take an interest in the Denomination as a whole. Friends who are thinking of coming are reminded that during the winter it is advisable to come early to secure a seat and that cars can be left at the door. A two days Bazaar realised over a hundred pounds.

Mountpottinger.—A special Meeting of the Congregation was held after Morning Service on Sunday, December 4th, for the purpose of electing three Trustees to fill existing vacancies caused by deaths. Messrs H. Thomas, H. B. McCullough and L. Watters were nominated and having expressed a willingness to act were unanimously elected. The Annual Cake Fair was held on December 9th. The proceedings were opened by Mrs. David Munn of Comber. The Rev. J. H. Ewbank was in the chair, and, in introducing Mrs. Munn referred to the long and intimate associations which have existed between Mountpottinger Church and the family to which Mrs. Munn belongs. Special references were made to the late Dr. Munn who held the Office of Secretary to the congregation for over 20 years. Mrs. Munn in a very kindly speech spoke of the disappointments which confront all Church workers at the present time, and how difficult it is to make ends meet, she spoke words of encouragement and congratulated the Women's League on the plentiful supply of goods on the various stalls. At the conclusion of the opening ceremony Miss Dorothy Russell presented a box of Linen Handkerchiefs to Mrs. Munn, after which a vote of thanks to the opener was moved by Mrs. Ewbank, seconded by Mr. Harold Thomas. The members of the Women's League were delighted to see so many friends from other churches, some of whom travelled long distances to be present at the event. Hearty thanks are tendered to all who helped in any way to the success of the sale. The result was very gratifying over £60 being raised. This sum is several pounds in advance of last year's effort.

Hollywood.—At the monthly meeting of the local branch of the Women's League on Tuesday evening, December 13th, Mrs Geo. Henderson was the speaker. She gave a most interesting account of a Nursery School at Newcastle-on-Tyne. Her address was greatly appreciated.

Belfast Domestic Mission.—Many happy gatherings marked the Christmas Season at the Mission. On Saturday, December 17th, the Sunday School children and teachers gathered for tea and games. Each child received a gift from the Christmas Tree. On Monday, December 19th, the Mother's meeting was entertained to tea by the All Soul's Branch of the Women's League and an entertainment was provided by the following artists:—Songs from Mrs. Hamilton, Mrs. Magee, Miss Olive Clark, and Mrs. Harry Shepherd, with Mrs. L. Hay at the piano. Miss Cicely Matthews gave several elocutionary items and dances by the pupils of Miss Vera McCann gave intense pleasure. Parcels from the Needlework Guild were distributed, and the Hon. Sec. wished to take this opportunity of thanking all those who contributed to the Needlework Guild and the Boot Fund, and especially those who sent cheques for Special Relief work. On Monday and Tuesday evenings, December 19th and 20th, the Girls' Clubs made merry and the Week Night Service on Wednesday took the form of a Carol Service. The Scouts and Cubs had a party on Thursday night and the Poetry Study Circle discussed the Poets and Christmas on Friday evening. It is gratifying to note that the meetings at the Mission under the new regime show a marked increase in both numbers and interest.

Comber.—The report of the Harvest Thanksgiving Services in connection with the above Church which appeared in the December issue, was incomplete. The Services were continued on Monday evening, when the Moderator of the Church, the Rev. John Begg preached to a large and apprecative congregation. Special music was contributed by the choir and we were favoured with a visit by the Stormont Male Quartette, who rendered several beautiful items of sacred music most effectively. Mrs. J. K. Murphy sang a solo in her usual pleasing manner. The Service was most impressive and helpful in every respect.

First Church, Belfast.—In aid of the 150th Anniversary Fund, which is meeting with an excellent response, in the way of donations, and for which the various church institutions are making some effort, the Junior Dramatic Society, under the leadership of Miss Nan Newman, gave a Concert in the Central Hall on December 16th. The Hall was filled with parents and friends, who greatly enjoyed a varied pregramme, including songs, recitations, violin solos, and dances, which showed very promising talent among the children of the Sunday School, and under Miss Newman's training and encouragement it gives a happy augury for the future. The chief items of the evening were a Fairy Play and a School Play, and we have to congratulate the Junior Dramatic Society on the improvement it has achieved in the last year. Stage and dresses were pretty, that applies also to the Japanese action song by a group of girls, and "The Three Maids of Lee," and the speech and acting had more confidence and freedom than before. Mrs. William Newman again acted as accompanist. The Concert was quite a success. A pleasant interlude was the presentation of a gift to Nan Newman by the children talking part in appreciation of her work for them. On Sunday, December 11th, the choir of the church rendered selections from the Messiah, before a large Congregation with their usual ability. Mr. Albert Taylor, L.R.A.M., A.R.C.M., presided at the organ and gave axcellent support to the chorus work, while much of the effect was due to our well-known soloists Miss V. E. Curran, L.R.A.M. Miss L. Victora Gordon, Mr. T. Corlett and Mr. T .A. Laird. On December 18th a series of Christmas Carols were sung at evening Service.

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